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DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[Continued from p. 301.]

Question.—“What is the best method for conducting a class in a Sunday School.”

I will now give you, sir, a brief account of the manner and system by which I have governed and instructed my own class since my connexion with the Sunday School.

I considered, what I had *voluntarily* undertaken to do: and concluded that it was *my duty* to maintain order in my class, to teach them to read, and to instruct them in the general principles of religion. Order would give them good habits, instruction would enlighten their understanding, and religion would improve their hearts.—The experience of a Sunday proved satisfactorily to me, that it would be in vain to attempt teaching, or to expect improvement, without first *establishing order and discipline*. Harsh words I found would not accord with the *mild* measures that we were forced, or at least were *expected* to use. Stern looks without actions were disregarded. *Firmness* and *mildness* connected will always command respect, though it may not always gain obedience. My scholars had been accustomed to stand during the hours of instruction—it created confusion and seemed to weary most of them. The first rule I gave them was to be *seated*, the next was to be *silent*, the next to hold their *books open* before them, the next to *keep the place*, and the next to *look on their books*. I believe it was about six months before I obtained entire obedience to the last command. I never introduced a *new* regulation without having *succeeded* in the one I had attempted previously. Continued repetition, and a firm and decided course of conduct will ensure, ultimately, unqualified success.

The duty of instruction was confined to reading and spelling; and, to digress one moment from the subject, I will remark, that such of our boys as have no other opportunities of learning to read than our school affords, will be much retarded in the advancement if they are

allowed to read before they are sufficiently practised in *spelling*. The moment they begin to read, they lose all relish for spelling—and a task so necessary becomes irksome. Reading is nothing more than pronouncing words without spelling them, and their reading generally amounts to spelling words without being able to pronounce them.

No change of place should be allowed in spelling; it only excites *envy* instead of emulation, and is always the cause of contention. To make the exercise pleasing I would recommend the following plan. I have given it a fair trial in my Sunday School class, and in my day school. When the word is given out to be spelled, the first boy should pronounce the whole word—the next should pronounce the first syllable—the next the second syllable—the next the third syllable—the next spell the first—the next the second—the next the third, and pronounce the word again; so that the attention of seven boys is taken with the spelling of one word, and the exercise goes on more rapidly, and becomes to them an amusement instead of a task. Of their reading lessons, considered as exercises to improve their reading, little can be said.—They should be taught the stops and marks, and be accustomed to read slowly. But should we wish to improve their understandings, it would be wasting our time should the children in our classes be *permitted to read what they do not understand*, and commit to memory what they do *not comprehend*. As to the order of this exercise, it is better that a boy should read three verses in connexion than ten verses that are disconnected. When a portion of Scripture is read by the teacher to his class, it should be explained, so that it may be *understood*; when *understood*, *committed to memory*; and when a number of these are retained in the mind of the scholar, it would, as it were, form a mind. Aware of the truth of what I have thus premised, I determined to go through the exercise of reading in the following manner.

I read the portion of Scripture I intend as the exercise of the morning or afternoon, slowly and carefully to the boys, and then explain the meaning of each word that I suppose they do not understand. I then call the class to read, and give them the verses to commit to memory while the others are reciting. Most of them study this because it is not a task; they have to read the whole number of verses, and with a little study they can learn them, while the rest of the class are saying the lesson, and the probability is that they will retain what has thus been explained to them.

When they are called up to read, *each boy reads the whole lesson*; after reading it they close their books and I question them upon it; and after they have answered, I explain the lesson *once more*, and send them to their seats to *study*; if they can get it by rote they recite to a person appointed for that purpose. I think this plan may, if followed for any length of time, improve their understandings.

By pursuing a course like this, we prepare their minds to receive religious instruction, the last and greatest and most responsible part of our duty.

Before a person could make himself useful to his fellow men as a teacher he would require the study of years; and from the experience of age, and the exercise of a matured judgment only can we expect any great faculty of imparting mental instruction. Were we only to make them good readers or writers, seldom or ever would our benevolent exertions influence any others than the recipients. But should our endeavours to make them *Christians* be crowned with success, the *example* of one might be useful to many. From the *child* may we take lessons of

religion; and the spark of holiness that was thus fanned to a flame might become a light that would guide *many* a sinner on his way to glory.

Religious instruction must be progressive, and our lessons in religion like those in reading, must commence with such as can be *easily* attained. We must begin with truths that exist in our nature, that are conformable to our natural disposition. For instance, I think there is in the breast of children an instinctive impulse to love their parents, their brothers and their sisters. If this is the fact, then, *obedience* to parents and *love* to brothers and sisters being *natural*, would be *easily enforced*, and more likely to meet with *compliance*. It is natural to man to be impatient of control, to be discontented with his lot; and meekness and humility, resignation and contentment, are seldom practised until the judgment is matured, and reason has firmly established her seat in the mind. When teaching the principles of morality or religion to children, it will be useless to attempt to *reason* with them, and prove it logically to them that they are in duty bound to return good for evil, to weep with those that mourn, to love those who are related to them, but it will be to the purpose if we read or relate some little story of a grateful, dutiful and *affectionate child*—they must have examples, not precepts;—teach by *sensible objects*, not abstract reasoning.

The duty of a Sunday School teacher is not to be acquired without close application, serious attention, and unwearied diligence. And let us remember if we *neglect* our duty, it is almost equivalent to committing a *crime*.

But should we act well our part; should we extend our walks of usefulness, and make the best use of the talents and opportunities God has so kindly put into our hands, the very consciousness of having performed our duty will be a pleasing, a heartfelt, a delightful remuneration.

[To be continued.]

THOUGHTS ON THE EFFICACY OF SUNDAY SCHOOLS.

Effects of Sunday Schools in adding pious and useful Members to the Church.

The happiness of individual families consists in their mutual interchange of kind offices. This flows from virtue, but its genial influence has a reproductive quality; it originates virtue, while proving its results; and is not only the certain consequence, but the cause of peace and good order in society.— This tender charity and kindness extends its influence by a kindred sympathy in the similitude of that beautiful allusion of the gospel, "We love him, because he first loved us."— When this divine, this generous feeling ceases to be the actuating principle, and the unwearied aim, then envy, jealousy, and contention spring up—disappointment, tribulation and distress, are soon detailed on the pitiable victims of their own suicidal

efforts. Thus the human family is broken with continual feuds, till peace and virtue are immolated at the altar of selfishness—power becomes right, and

“ Man’s inhumanity to man,
Makes countless millions mourn.”

The natural aristocracy of the heart prevails over all domination, “ The wicked bend their bow—The poor and fatherless go undefended.”—In the emphatic language of the Bible, “ They walk on in darkness.”—“ The whole foundations of the earth are out of course,” the meek and patient “ flee as a bird to their mountain.”—They can find refuge only in the pavilion of the Almighty. “ The dark places of the earth are full of cruelty,” and continue so till “ the sun of righteousness, rising with healing on his wings,” dispels the shadows of ignorance, and turns the fierceness of the wrath of man. The scriptures thus illustrate the beneficent influence of the gospel. To be instrumental in shedding abroad the light of that eternal truth, which alone is to take away the sting of sin, and bind up the broken hearted, is an enviable and delightful office ; it is to associate with angels in that holy work which an apostle calls “ ministering to them which shall be heirs of salvation.” Such is the office, and such in effect, the pious efforts of SUNDAY SCHOOL TEACHERS. They go forth bearing that precious seed which the Saviour calls “ the word,” and one apostle, “ the good word of life,” and another, “ the incorruptible seed” that falling on good ground, bringeth forth even to an hundred fold.—To the sower of which the promise is, they that go forth weeping and toiling with anxiety and trouble, “ shall doubtless return with their bosoms full of the sheaves.” And this is practically true, for already have the records of these benign institutions, been inscribed with such solemn and interesting facts as have caused the rejoicing of angels. The usefulness and blessedness of Bible instruction through the exertions of Sunday Schools, is no longer doubtful, for the most sceptical have acknowledged that they have shared in the smiles of him “ who is Lord of the sabbath,” and been cherished under the shadow of his wings. Through their instrumentality the barren waste of ignorance and vice has been

effectually cultivated. The religious instruction they have imparted like a fertilizing stream, has insensibly pervaded the unfriendly soil, till it has successively presented a scene rich with verdure, flowers and ripening fruit, and joyful with the shouts of the harvest. Imperfect as have been the records of the numbers that have by such means been instructed into the kingdom of God, enough has been exhibited to encourage to the pious pursuit. It has been confidently asserted in the reports of the Sunday School Societies of Great Britain that two thirds of their clergy became pious in Sunday schools, and that nineteen twentieths of the missionaries that have gone forth from thence have been such whose piety had been ripened in the labours of the Sunday Schools, or those there taught, whose early acquaintance with the scriptures had been impressed upon their infant minds, with that winning patience and love, which in maturer years it has been the joy of their souls to cultivate and practice. In our own city, from the most authentic records, more than 1000 teachers and learners have been received into the church in the course of seven years. In the five schools of St. George's church, 100 teachers and learners were added to the church in the course of three years; as is asserted in an authentic statement given in 1821. From that pleasing document, we make the following delightful extract: "But the most triumphant record of Sunday School annals is the heart-cheering fact that in 53 schools, no less than 501 teachers and learners have been brought to a saving knowledge of the truth, as it is in Jesus; made a public profession of their faith, and been added to the churches—a success that will bear comparison with the most successful efforts of any missionary labours yet recorded." The number of schools at that time was 87, containing 1004 Teachers, and 7135 scholars, only the above 53 had any records of these interesting facts: from these data we may venture to assert, that deducting two thirds from the total of teachers, (being the usual average of those who are pious,) one-fifth of the whole had been received into the bosom of the church, or in the ratio of two out of every class for the short period of three years. This subject is vast—it is worthy of investigation; it invites the solemn, the earnest inquiry of all christians, of every

minister of the gospel. If these facts are so, let those who "love the Lord Jesus in sincerity," appeal to their own hearts, and say, *what shall be done for Sunday Schools?* The success attending the efforts already made may be reasonably traced to the Holy Bible, which is the lesson-book of the Sunday School, *those scriptures* that gave ascendancy to the doctrines of Paul and Apollos, and entitled them to acceptance among men, for they are said to have been "mighty and powerful, in the word;" *those scriptures*, by the hearing of which faith cometh and which are able to make wise unto salvation, and in the words of the Psalmist, *those scriptures* that "are pure, converting the soul," and let it be added, *those scriptures*, of which it was the commendation of the young and pious Timothy, that he "had known them from a child." Let it be duly considered, that Sunday Schools are not only the means of enlarging the bounds of the church, but of adding to her *useful* members; such converts to the truth, will become very fruitful boughs in the vine of our Zion. This early acquaintance with the scriptures, will send forth a band of enlightened christians, "thoroughly furnished unto every good word and work," who, catching the fervour of the excellent exemplars there recorded, will not fail "to be fervent in spirit, serving the Lord;" and then it will come to pass that "like the rain descending from heaven, the word of God will accomplish the purpose whereunto it is sent;" "causing the earth, like a garden, to spring forth with fruitfulness," in answer to the lofty strains of Isaiah; "drop down ye heavens from above, and let the skies pour down righteousness—let the earth open and bring forth salvation." Such will continue to be the efficacy of Sunday Schools. The rising generations shall be nurtured in the fear and admonition of the Lord, and be a seed to serve Him. To such also as have already entered upon the path of life, the duties of a Sunday School are no less useful—acquaintance with the scriptures, active and laborious engagement in instruction, and an intercourse with the poor, the sick and the afflicted, will chasten their affections, weaning them from the world, and render them faithful, holy and fervent.

It should be remembered, that some of the most devoted and diligent missionaries of our day have kindled their pure zeal in a Sunday School, and, amid its salutary discipline, have been ripened for "labours oft, for perils, for weariness and watchings, with hunger, thirst, and fastings," the assured portion of the faithful missionary. The acknowledgment of a Morison reverts to the praise of these institutions, when he asserts that the Sunday School prepared him for those useful labours that engaged him for the good of Zion. Let it be well reflected on that those thus added to the church, are such who are most likely to adorn the grace and doctrine of Jesus Christ by the light of their good works and their pure example teaching transgressors the way of truth. But the work of blessing stops not here; not only teachers and learners are brought into the family of the faithful, but the various influence, through the personal intercourse at the homes of the children by pious teachers, has a most salutary effect on the parents, who are by such means influenced to attend the house of God; to read the Scriptures, and have every kind of pious reading put into their hands from Sunday School and tract societies. A family, a whole neighbourhood, have by these been added as pious members to the church. Abundant instances of such successful influence, derived from Sunday Schools, are to be found in their "short and simple annals." A superintendent of one of the schools in this city reports that 24 of the scholars and 23 teachers have been added to the church to which it is attached. Of another school it is stated that 30 (the whole number of learners) have become pious, and are now connected with the church. In a revival that took place in 1822, the greater part of those, the subjects of it, were from the Sunday schools. In one instance 98 out of a hundred, and in another 27 out of 35 of the candidates for communion, were, or had been, Sunday scholars. We cannot better close these remarks than in the following extracts from the late narrative of the general assembly of the Presbyterian church. Their sentiments coincide with the foregoing, and we rejoice to have our opinions of this important and interesting subject sanctioned and confirmed by so high and respectable authority. "In
"all parts of the church, sabbath schools are established, and

"there is but one sentiment respecting them. The assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive influence. They apply a powerful corrective to the most inaccessible portions of the community; they begin moral education at the right time, in the best manner, and under the most promising circumstances; they act indirectly, but most powerfully upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday schools are highly useful every where."

SUNDAY SCHOOL ANNALS.

THE WHITE BOOK.

[Continued from page 306.]

The cheerful scene of bustle round the doors of the church, now rapidly subsided. The anxious little groups of scholars were retiring to their respective places in the school room. No lingering step (even of the most accustomed loiterer) seemed willing to incur the forfeit of delay, at the approach of this peaceful jubilee. The sound of the last bounding footstep drew my attention to a well dressed manly looking lad, who had just turned the corner, accompanied by a troop of little children. Turning towards me, he laid his hand on my arm, and looking alternately on me and on the delighted crowd that followed him, he thus addressed me—"Do, sir—may'nt my cousins come to see the White Book opened? They came down from the country yesterday, and these boys, sir, live by our house; they want to come too." His familiar, yet affectionate tone of entreaty, could have admitted of no denial, though unaccompanied by the pleading looks of the throng of little strangers, all of whom now came pressing around me. Delighted with the interest the lad took in the anniversary, my heart was too full to answer; so I seized his hand, and, smiling a consent to his companions, we entered together. Frequently on entering the school I had been moved at the scene that met my eye. The benevolent purpose for which the teachers had resigned many

of the little comforts of life, the privileges these children enjoyed ; the benefits they would perhaps receive ; the happy days—perhaps years—they would enjoy for the hours spent here : all this would rush into my mind, and I had often thought that tears of joy would be a relief to my overflowing heart. That beautiful benediction of the psalmist came into my mind as I ushered the children into the school : “Happy are the people that are in such a case—Happy are that people whose God is the Lord. Thy sons shall grow up as olive branches round thy table, and thy daughters as the polished corners of the temple.” Yes, indeed, ye are happy children, said I, half aloud, as I entered the school room, and beheld more than four hundred seated in silence and decorum ; their smiling countenances beaming with hope and delight. The teachers, animated by the joyous scene around, seemed to partake in the general feeling. I thought as I beheld them, “of a truth you *have* your reward ;” and you, ye *happy children*, “have a goodly heritage of the Lord.” All eyes were now turned toward the superintendent, who, elevating the Bible, pointed to that passage in the parable of the Great Supper, where the *humble* guest who had taken the lowest seat, is addressed by the master of the feast in these cheering words : “Friend, go up higher ;” an exemplification of the precept, he that *humbleth* himself shall be *exalted*. Nothing could be more appropriate. In glowing colours, did the animated speaker depict the moral and transcendent beauties of humility. To subdue the ambitious feelings so likely to be excited in young minds on such an occasion, was the aim of the superintendent. Let not, said he, the *pride* of excelling your classmates, or the *praises* of your friends for having earned your reward, (although you may well deserve it,) be your desire. The purest recompense is the consciousness of having done your duty ; and should that stimulate you to farther exertions, our best wishes will be gratified. Whatever impression his remarks might have made upon a transient hearer, doubtless, to these young minds, accustomed to similar meek and peaceful precepts, they must have accomplished the end desired ; that of eradicating envy and jealousy from hearts in whose genial soil they were like to spread far and wide : and it was the exalted head of conscious

merit he wished should be bowed down, doubtful of its own worth. Methought, the well timed reproofs of the speaker, called up the glow of modesty on the cheeks of more than one anxious, hoping candidate, already grasping at the reward for which he so long had contended. A few simple words of prayer closed the exercises in the school room, and it was announced that the classes should repair to the gallery of the church for the purpose of hearing the record of the White Book. The *White Book*—it found an echo in every heart, and it awakened recollections that had seldom slept during the past year. *The White Book*—how every eye sparkled at the word! In a moment a scene of bustling joy ensued, that the most rigorous disciplinarian would have been reluctant to have repressed at such a moment. Every eye seemed intent on the slightest movement of the teachers, anxiously awaiting the order of "take hats." Every face was dressed in smiles. Some rose up—some locked arms—others gazed towards the door. There was not apparently a muscle that for a moment remained still in all this multitude; all were impelled by one feeling. Confusion prevailed, still they seemed to be *subordinate*. I remained to dismiss the classes in rotation, and closely did I observe every motion. The classes passed out with an alacrity I had never before witnessed. I had seen them gather and depart; often had interesting scenes passed before me in the same place; so much was I interested in the present one, that the classes passed out, the door was closed, and I was left alone in a room which but a few moments before had been occupied by a crowd of delighted children. Scarcely could I credit my senses; I gazed on the seats, and fancied I beheld this boy or that boy whom I knew, and who from his good conduct I judged worthy of a reward. My mind retraced many a youthful moment, when I had felt glad at the approach of some day when I expected to receive a reward. The monitor who had been sent down to lock up the school-room, now startled me from my reverie. I ascended to the church. The gallery in which the scholars were now seated was every way convenient for so great an assemblage. The platforms remained without any intersecting divisions for pews; and long ranges of benches accommodated

with ease this great number of children. As I ascended the stairs, the profound silence that reigned, surprised me ; and had I been a stranger, I could not have supposed any children were there. When I reached the first platform of the gallery, what a sight presented itself to my view !—four hundred children, motionless as the peopled canvas, their glistening eyes and dimpled cheeks alone confirmed their reality. Besides the children, 70 adult persons were disposed in groups in different parts of the gallery, either gazing on the scene before them, or conversing with deep interest among themselves. These were the teachers. To-day they were not at their posts to maintain order ; it was *unnecessary*. The children required no authority to keep them still. The great secret of the science of education was here practically displayed. *The more you interest and engage the feelings of children, the easier will they be taught and managed.* The scene that now presented itself was one of intense interest. Nothing could elevate the mind more than the contemplation of it. Every child, each teacher, and even the spectator, that curiosity had drawn thither, was a book to read. In their eyes you could have traced those many blameless passions that pervade the human breast. Here were eyes dilated with curiosity, beaming with hope, and again softened into love, meekness and affection. It was, indeed, a sight to make one's heart glad. From this scene of animated nature, the eye found relief in the plain, whitewashed arch, unadorned and unornamented. It was a fit entablature for such a scene of love and virtuous interest. Looking down through this beautiful assemblage, the plain desk, the sacred books, the nave of the church as yet untenanted, except by two or three strangers who had heard from the children the story of the *White Book*, and were intently listening to catch some words that might explain to them the exercises in which every one present, to them, seemed so highly interested. All this had a most striking effect. Along the benches, here and there among the classes, you might observe some little brother or sister, two or three years old, whose prattling tongue was now tied in silence, and their ever busy hands, for the moment still, were clinging to the shoulders of

their little companions ; and stretched on tip-toe on the bench, their little bright inquiring eyes, seeming to say " what does it mean ? " And well might a stranger inquire what it was that entranced, as it were, the attention of all these children ; for the eyes of all were directed towards an object, the source of all their present interest—a plain table, covered with a white cloth, on which was laid the green banner of the school, the simple emblem of their unity that had been so often raised in the anniversary procession ; its motto, the word " Truth." Underneath this banner was concealed the offering that love had made to virtue. The moment the superintendent entered the gallery, he advanced towards the table and exclaimed—" Then shall every one have praise of God." Every eye in an instant, turned from the table towards the speaker, who briefly directed their attention to the great and solemn occasion to which this passage alluded : the final judgment, when the great master himself should come from his throne of mercy, and seated in the clouds of heaven with his holy angels with him and his rewards of everlasting life—and then should every faithful servant have reward of God. He led them to consider the nature of the rewards about to be bestowed, admitting that some who might this day receive a reward might not be so distinguished on that great day. For their judgment now was but of man, while God, who would then judge, looked at the heart. He warned the ambitious candidates to fear and tremble lest they should at last prove in the sight of God like the " whited sepulchre." He then affectionately entreated the children to love one another, and to imitate the examples set them by those who would be rewarded, in meekness, patience and brotherly love. He addressed the yet unknown candidates, and kindly warned them to receive their rewards with becoming humility ; not as the means of a proud triumph, but to increase their estimation of truth and virtue. Should any (he said) receive an unmerited reward, let such rebuke themselves, and more earnestly strive to excel in future. The concluding remarks must have went home to every heart. There is, said the speaker, a single word that expresses the bright object we follow, and that we also wish you, dear children, earnestly to pursue. This banner instructs

and reproves us: behold its motto.—Here he took up the banner from the table, and displayed it, saying, learn and believe, dear scholars, your teachers have “no greater pleasure than to see their children walking in the truth.” The table of rewards was now uncovered, and a considerable number of volumes, in parcels of two or three, appeared in every variety of coloured binding. Each was tied up with a green ribband, and had a number and name attached, written on white paper. The neatness and order of this arrangement was a lesson to teachers and scholars not soon to be forgotten. The next moment the White Book was open in the hands of the superintendent, and the first candidate before him.

(To be continued.)

ORIGINAL COMMUNICATIONS.

[For the S. School Teachers' Magazine.]

SUNDAY SCHOOLS CONSIDERED AS PROMOTING EARLY PIETY.

To devote ourselves to God in early life, is in accordance with the dictates of conscience, common sense, and the commands of God. It is a duty, however, to which the human heart is ever averse, and particularly so at the period alluded to. A disposition to indulge in sin now, and repent when evil days come, is manifested both by old and young, notwithstanding the declarations of Him who has said, “to-day if ye will hear his voice harden not your hearts,” and that if this command is disobeyed he will “laugh at their calamity, and mock when their fear cometh.” And this disposition to procrastinate is not a little increased by the fascinations of the world; particularly in the young. They have never experienced how deceitful and unsatisfactory are the objects they pursue. Vice presents herself in ten thousand alluring attitudes, and her intentions to delude and destroy are never suspected. Her votaries blindly follow her although obliged to acknowledge that every cup she gives presents the dregs of bitterness, and serves only to increase their thirst.

The sin of procrastination cannot, however, be charged upon

man in all things. Is his earthly prosperity to be promoted, he will rise up early and eat with patience the bread of carefulness. Is the miser to increase his store, he will leave untried no effort to add house to house, and land to land, until there be no more room. And so it is with man, whether he is ambitious of honour, glory, or wealth. But in the greatest of all interests, that of laying up treasures in heaven, he is ever inclined to say at a more convenient season I will attend to this. Fathers are anxious that their children should commence learning those things which are useful in their various avocations, early in life, in order to fit them to contend with its ills and its misfortunes; and this anxiety is just and proper. But if it be important to make such preparation for time, how much more for eternity? Assuredly when the immensity of the subject is considered, it will be admitted that none can begin too soon. Let us attend to the advantages resulting from so doing.

1. *Early piety is eminently beneficial to its possessor considered with respect to this life.* He escapes all those snares and temptations which are set for the destruction of his peace of mind and conscience. Those allurements of pleasure which attract the attention of his young irreligious friends, are presented to him in vain. He has lost his relish for them, and his mind prefers other objects on which it may dwell with profit and delight. All the turbulence of passion which distracts the mind and destroys the peace of the unsanctified heart he has escaped; and in his bosom there reigns a calm, delightful to himself, and the effects of which are calculated to render him lovely in the eyes of others. That sense of danger, the alarm of conscience, and a perception of the displeasure of God, together with the forebodings of future woe, which like so many harpies constantly distract the repose of the unsanctified man, he escaped forever, when he laid down the weapons of his rebellion. Pride, which has created more misery in the human family than any other passion, and which appears a prominent trait in the character of apostate man, he has laid aside; and measuring things by the standard of truth, he perceives how foolish and vain are all efforts which his sinful fellow beings make for their self exaltation and advancement. By good men

he is loved, and by bad men respected. Friends he will meet every where, and those whose feelings and actions are in accordance with his own. The charge of hypocrisy which is so often preferred against those who give up their hearts in later life, will not be made against him. Evil companions, too, who so often prevent each other from becoming religious, he has entirely avoided. Evil example passes by unheeded by him. If his parents are of the household of faith, he has the consolation of knowing, that he is gladdening their hearts, and rendering their pilgrimage easy and delightful. Even should they remain without piety, they cannot but behold the conduct of their child with complacency and joy.

2. *Early Piety is a consolation to its possessor through life.*—To an old man who is called at the eleventh hour, a life spent in sin must be in the highest degree painful. To know that he is saved only so “*as by fire* ;” to recollect that his life has been an infinite injury to his fellow beings ; that his day for glorifying his master in this world is *nearly past* ; to think of the good that he *might* have rendered to the world by a different course of conduct, must all be causes of regret. On the contrary, to reflect that instead of injuring our fellow beings our exertions have had a tendency not only to make them wiser and better here, but by the blessing of God, to render them eternally happy, must sweeten the evening of life. Samuel was an eminent example of what the good man experiences at the close of his day. With what confidence does he address the children of Israel when he says, “ I have walked before you from my *childhood* unto this day : behold here I am, witness against me before the Lord and his anointed whose ox have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind my eyes therewith, and I will restore it to you ?”

3. *Early Piety exerts an extensive and beneficial influence on the young companions of its possessor.* The power of example is so proverbial, that many have chosen to consider all kinds of evil as the consequences of bad example. Almost every action which we perform has an influence not only upon our own character, but those with whom we associate. With none is this

influence so extensive as with the young. Indeed, men are rarely, if ever, seen abandoning the opinions or habits which they have acquired in early life. The piety of a youth must then be extensively useful to his companions, and this usefulness will more abound with an increase of years. The restraint which the upright conduct of good men imposes upon the desires and pursuits of the vicious, is highly beneficial to the world. It is a practical censure. It comes with power to the conscience, and is often the cause of that hostility which is manifested to the virtuous man. This restraint is felt in a great degree by the young in their sinful pleasures, when they see their religious companions walking in the way of godliness.

To do good is the sum and essence of virtue ; and the promotion of the happiness of man, the object to which true virtue aspires. How much may be done during the period of life allotted to man ! How many distresses it is in our power to relieve, and how many kind offices we may render to the suffering children of men by devoting our early years to virtue and religion ! None can so well perform these duties as those whose minds are unbroken, and whose vigour and strength remain unimpaired. At the same time the repetition of their performance will render them habitual ; and when once formed into a habit they will lose the disagreeableness which might at first have attended them.

3. *The Piety of Youth is highly important to the church of God.* The most eminent saints whose lives are recorded in the Bible, have been devoted to God in their youth. Samuel, to whom we have already alluded, was given "*all the days of his life.*" David and Elijah could both say that they had "*feared God from their youth up.*" John the Baptist was sanctified from his birth. Indeed, the history of the church testifies that the most eminent names which adorn its pages have been generally those who have served God in their youth. It is, therefore, unnecessary to cite more examples.

From these views of the subject, it will readily be seen how great a value ought to be placed upon the labours of Sunday School Teachers. To the young their labours are almost exclusively devoted : their object is, if their motives be right, to

make them virtuous and pious. Nor is this all: in populous cities, where vice always rears her head with all her *own matchless impudence*, there are to be found hundreds who would not receive a word of religious instruction, except through the instrumentality of such institutions. Consequently they would remain without moral restraint, and in time, perhaps, be found tenants of a public prison. If Sunday School Teachers proceed then with fidelity, they have encouragement to believe as well from the nature of their labour and the promises of God, as from *past success*; that soon their eyes will not behold those public violations of the Sabbath (especially by the young,) with which their hearts are now so often pained: such as parties of pleasure; the throngs that crowd our livery stables; gardens of amusement and public taverns:—painful indeed to the pious heart, and disgraceful to a Christian land. D.

As the design of this work is to elicit improvement, its pages are open to all communications on subjects connected with the interests of Sunday Schools. Should the sentiments they advocate be erroneous, they will thus be the easier and sooner refuted, and if correct, will prove exemplary and instructive. We, therefore, admit the following, though not altogether coinciding with our opinions. The subject has always been an important one, and one of much inquiry. We hope it will command the consideration of Teachers.

[For the A. S. S. Teachers' Magazine.]

MANAGEMENT AND DISCIPLINE OF SUNDAY SCHOOLS.

GOVERNMENT is essential in conducting schools, otherwise exertion becomes unprofitable and perhaps useless. A system should be adopted and strictly adhered to in all we do. It is necessary for convenience, despatch, and success. The subject of *Sunday School instruction* demands this attention. It is of vast interest; and here, if any where, all should be *well done*. But the discipline of a Sunday School, depends rather on the individual teachers, than the superintendent. His exertions may be great, and on the most correct principles, yet to little purpose, till met by complete concurrence on the part of *all* the teachers. The mistake lies in the extremes of the two systems

pursued. There is but little self government with children. Their passions unbridled by judgment, they go to every excess, unless guarded with unceasing vigilance. The proverb has, and ever will apply to them, "give an inch and they will take an ell." Too lenient a system, then, should be avoided, lest the pupil lose that respect or fear, so necessary to command his attention and esteem for the counsels of his superiors. On the other hand, let it not be forgotten that youth is the season of feeling: the mind and heart, as well as the physical powers, are full of life and vigour. It is the laughing spring of life when they are impatient of controul. To restrict, at such a time, by too severe restraints, might disgust them with the salutary discipline of judgment and reason, and disincline them to pursue the straight and chastened paths of virtue to which they might be won by mildness—then secured by habit. It should be the part of wisdom and prudence not to suppress their exuberant passions, but to give to them a pure and suitable direction. I am a Sunday School Teacher, and the former of the plans I at first pursued with the class committed to my care, but a short experience proved that they would continue to take advantage of a mild and tender treatment. They laughed at my entreaties;—kind solicitation and affectionate words were in vain. They disregarded my authority, and became disobedient and disorderly to a shameful degree. I altered my treatment; assumed a manner of less familiarity; a sterner and more distant look, indicating that I was not to be trifled with; became more severe in my exactions; and soon, to my satisfaction, found a visible change. Such a course is necessary: I think it the most efficacious.

Such advantages being gained by discipline, the instruction of the children is facilitated; more time is offered to instruct them, and a better heart to engage in it, for complacency of mind gives force to exertions. Teachers should be firm, and let no daring encroachment on their authority go unpunished. The example will be to great purpose. Let the superintendent inflict corporal punishment before the school, with public reproof to the undeserving, and without partiality; not deterred by the consideration that a parent may be offended and

a child withdrawn. Let it be so ; it will be choosing the lesser evil. The school will be abundantly profited by it, though to the disadvantage of the refractory pupil excluded. The card of rules should be explicit on this point, and presented to the parents on receiving a scholar ; and none should be admitted unless the parents sanction the use of the rod, at the discretion of the teacher. Evil examples are the most influential with youth. One class conducted without that firm and strict discipline that is so requisite, may weaken and destroy the government of the whole school ; and one scholar, through partiality, indulged in trifling liberties, may disorganize a whole class. I do not advocate a general system of severity ; but a severity in occasional public examples, such as will dismay the young mind and teach them a proper respect for their teachers. Corporal punishment is certainly necessary, and should be administered in presence of the school, and the superintendent should pronounce a lecture on these occasions ; (the more parade the better.) Let him dwell much on their ingratitude for the kind exertions of their teachers ; the wickedness of their disobedience, and the evils likely to flow from it. Let them understand that the discipline of the school will not be relaxed, and that summary justice is ready to fall on each in his turn, should he prove an offender. Such measures, I think, will result in good to the schools. Teachers would be respected and obeyed ; and being taught to consider the precepts of virtue, children would learn to love their instructors ; punishment would become unnecessary, and rewards needless. In short, the school would be profitable to the learners, and, by its excellent discipline, would present a pleasing spectacle to visitors, and it would be a pleasure to teach.

I offer these hints as a feeble effort to promote the views of the useful institution I am engaged in ; and as the subject of my remarks is important, I hope it will claim the time and attention of some one who has more experience and ability to bestow on it.

B.

[To the Editor of the S. S. T. Magazine.]

SUNDAY SCHOOLS IN MONTREAL, CANADA.

Montreal, 10th August, 1824.

To demonstrate the importance of Sunday Schools, nothing certainly need be said. When we contemplate the boundless field of improvement which it opens to the young and indigent, for moral and religious instruction, the proposition is self-evident and fraught with conviction, although to impress the belief of it on the minds of all, will doubtless require repeated assertion and the influence of long and successful experience. The human mind is ever sceptical, particularly in adopting sentiments or principles that tend to humiliate it, or to discover its natural weakness. Hence, we see less cause for surprise, that the conviction of the utility of Sunday Schools is not more prevalent. Every day gives ample proof of their benign influence. The heathen and the Christian world yield them its trophies. Not only those whose cheeks blend the flowers of life's vernal day are cherished by their culture, but the *old man*, long the companion of ignorance and sin; whose "silvery locks bespeak the frost of age;" whose eye is already dim, and whose steps seem fast progressing to "the lone and narrow house;" even such are the pupils of the Sunday School, and child-like taught, "to read of heaven and learn the way." The affectionate mother, too, who may have wept tears of bitter anguish over an undutiful son, has been seen pouring forth the tear of joy and gratitude, to find him returning, through the influence of a Sunday Teacher, to watch beside her drooping head in the hour of sickness and distress, and even soothing her anxious mind with the blissful tidings of salvation.

I have offered these reflections introductory to a very brief sketch of the rise and progress of "*the American Presbyterian Sunday School*" in this place. There are three others in different churches in the vicinity, but of the extent of their usefulness or influence, I have not at present information. The Methodist Wesleyan Sunday School is, I think, the most flourishing. The American Presbyterian Sunday School was founded March 9th, 1823, and numbered at first 9 teachers and 30 scholars. By the generous and zealous exertions of the teach-

ers, the June following presented an accession of four teachers and 100 scholars. By a gradual increase up to the period of the annual meeting of the society, March, 1824, 260 names were found to have been entered on the books of the secretary. Some, however, had left, for various reasons, and not a few were prevented by the badness of the weather. At this time the number of teachers was 25, and for the 5 preceding months the scholars had recited nearly 40,000 verses of scripture and hymns, though the greater part could not at first read in the Testament. I need not now expatiate upon the fair prospects of this little institution. What I have said will serve to show your readers that in Canada, where ignorance and superstition prevail, as elsewhere, feeble endeavours are making for the extension of that knowledge that teacheth man himself, and which also

"Pulls off the veil from virtue's rising charms,

"Detects temptation in a thousand lies!"

* * * * *

"Sees things invisible, feels things remote,"

And "points the humbling soul to heaven."

L. A.

[For the American S. S. T. Magazine.]

QUESTIONS FOR SUNDAY SCHOOL CHILDREN—continued.

After the wicked men had beat our Lord Jesus Christ, and spit on him, and mocked him, and while his back was bleeding and sore, they laid a heavy log of wood, a great high post on his back, and made him carry it up a hill called Calvary; and when they got up the hill, they laid him down on it, and nailed his hands to a piece of wood that was fixed across it; and they nailed his feet fast to it, and then fixed it up in the ground, and let him hang bleeding and dying upon it: then they gave him vinegar and bitter stuff to drink, when he was thirsty; and shook their heads at him, and mocked him, and told

him if he was God, as he said he was, why did not he come down from that cross. He could have come down, couldn't he?—Why didn't he, then?

Because you know he came to die for sinners; to save us from hell—he could have had all the angels in heaven to help him, and might have killed those wicked men at once, but if he had not died, we should all have gone to hell forever. Now when a poor wretched man is hung for murder, or any dreadful sin, people are sorry for him: and they don't mock him, and laugh at him, just as he is going to die, though he deserves it; but our

Lord Jesus Christ found no pity, and you don't know, and I don't know, and could never tell you all the pain and agony he suffered. The pain of the nails was enough, and they need not have mocked him too. Well, children, he hung on the cross till he died; and he prayed for those who were nailing him fast, and begged God to forgive them. He said, "Father, forgive them, for they know not what they do;" they don't know the dreadful sin they are committing in killing their Lord and Saviour. So when he sees you, now he is up at God's right hand, when he sees you, some fighting, some swearing, some lying, and some breaking the sabbath, he prays to God for you, and says, "Father, forgive these poor wicked children, for they don't know how bad they are."

And now after his doing all this, won't you love him?

"It was to save your soul from dying,

Save you child from endless flame,

Bitter groans and awful crying,

That your bless'd Redeemer came."

And you must yet go to that dreadful place if you don't love him.

So you must every day pray to God to give you a new heart,

and then at the last day, when this world is all burnt up, you

will be happy angels, living with Jesus Christ up in heaven.

When the wicked men had beat our Lord Jesus Christ, and spit on him, what did they make him

carry on his back.

Was his back hurt with the whipping?

Where did he carry the cross, that

great heavy post of wood to?

What was the name of the hill?

When they got him up the hill, what did they do to him?

What did they do to his hands and his feet?

And did they let him hang there?

What did they give him to drink?

What did they tell him to do, if he was God?

Why did he not come down?

He would not have saved us if he had not died, would he?

Where should we certainly have gone, if he had not died?

And shan't we go there still if we don't love him, and pray to him to make us good?

Did he hang on that cross till he died?

So he was crucified; that means nailed to a cross. You know

you say "he was crucified, dead and buried." Now remember

what *crucified* means.

What does it mean?

What did he do for the wicked men who nailed him to the cross?

Did he pray to God to punish them for it?

So if wicked people hurt you, you must do as he did; pray for them:

pray to God to make them good.

Can any one besides God make us good?

Will he make us good if we ask him?

Should not you like to be good?

Then pray to God every day.

Think how much Jesus Christ did for you, and do try to love him.

Oh! how happy you would be if you loved God. Nothing would

make you afraid, and when you die (for you must die,) and your

body is laid in the cold ground, your soul would go up to heaven

to live in light and glory for ever.

VARIETY.

[From the Port Folio of a S. School Teacher.]

THOUGHTS, ORIGINAL AND SELECTED.

The most important maxim in education, is to allow children more *personal* liberty, and less *authority* over those who have the *care* of them; permit them to do more *themselves*, without suffering them to exact so much from *others*. Too many requirements are ordinarily made of children; this should not be; for when you fail to obtain *compliance* to your rules, they *rule* over you. Insensibly *relax*, and you *win* their obedience, and cannot fail to *rule* them.

The general occupation of infancy is to *inquire*; the business of instruction, is to direct this curiosity to proper *objects*, and to *provide* for it *full* and *various* gratification. This is the apprenticeship of wisdom, for in this way youth acquire the art of *referring* appearances to *causes*, of *sorting* ideas and *distinguishing* truth. It will thus be perceived that the office of a teacher of children requires great preparations and full stores of knowledge.

The mind of children should not remain *idle*, but should be exercised in various directions with *unabating perseverance*, for the *spring* of the *mind*, like the *joints* of the *body*, are apt to grow *stiff* for want of *employment*.

The *first lesson* of a judicious education is to learn to *think*, to *discriminate*, to *remember*, to *inquire*.

Every one has time to educate his child. The poor man educates him while working in his cottage, and the man of business while engaged in his counting house. Example—example—example.

Mere *reproof* without sufficient *marks* of *displeasure* and *emotion*, affects a *child* very little, and is *soon forgotten*. It is not possible to express *displeasure* to a *child* with sufficient *force*, with *perfect coolness*. It is a good maxim, that no parent or instructor should correct in *passion* or *anger*, but with *coolness* and *deliberation*; but this point may be pushed *too far*—you go *beyond the mark*; you might as well *fall short* of it.

Curiosity in children is an *appetite* after *knowledge*. Let it be

fed ; by no means *discourage* it, as it is doubtless the great instrument *nature* has provided to remove that ignorance they are born with.

He who *educates* a child, fulfils the office of a *father*. Parents should have a *sincere friendship* and regard for their children, and it should be *continually* manifest ; for children often learn of the *parents* to *love nobody*—thus teachers.

The future education of children depend more on the *sentiment* and *manners* of proceeding they catch *inadvertently*, than upon what is generally comprehended under the term *education*.

Persons charged with the education of children, should assume an *immediate authority* over them. It is neither age nor station, the tone of the voice, nor *threatening*, by which this is to be obtained, but it is an *even, firm, moderate* disposition of mind, which is *always master* of itself ; is guided only by *reason*, and never acts by *caprice* or *passion*.

If we are prompt to remove or prevent any deformity or infirmity of body in our children, such as crookedness, squinting or stammering, and seem to show that it is important that *correctives* for these infirmities should not be *delayed*, should we not with great haste endeavour to remove and break, as soon as possible, the impotence of passion ; a short neck, a crooked back, or a cast in the eye is a trivial blemish in comparison with falsehood, malice or revenge. Yet those passions are daily nourished by the guardians of children, who at three years of age are taught to *vent* their *spite* on whatever *displeases* them ; even the *floor* must be *struck* when they *catch a fall* ; so in a thousand other things.—Where and when should education begin ?

REMARKS ON THE READING OF NOVELS, &c.

The reading of novels, plays and romances, (especially by uneducated minds) may be enumerated as one of the great causes of nervous disorders, to the *female mind* in particular, as being endued with fine feelings. This species of literary *poison* has been too often *fatal*. Some of the most unfortunate of their sex have imputed their ruin *chiefly* to reading *novels* ; how cautious parents and instructors then should be, in guarding against

the introduction of these publications among their children ; so calculated to induce that morbid insensibility which is to be the bane of future happiness, which to *prevent*, is the task of a *correct education*. The most dangerous books of the kind are the productions of the female pen ; from those who themselves have drank deeply of the fountains of pleasure and adversity, The drama is another source of this evil ; it often administers such *poison*, as has no antidote on the shelves of the apothecary. If these remarks are correct, how valuable the *influence* of Sunday Schools on the minds of the *lower ranks* of society that are subject to its instructions, by which the *female* mind is biassed to a pure and correct taste for reading, and has *early access* to sources of *truth*, rather than *error*, a ready and *sure defense* against the *approaches* of vice.

SUNDAY SCHOOL FACTS AND ANECDOTES.

HAPPY EFFECTS OF SUNDAY SCHOOLS ON TEACHERS.

"A teacher mentioned the interesting fact that if ever he had experienced divine grace, he was indebted for it under God to *Sunday Schools*. When he entered the school as a teacher he was far from righteousness, but the Lord, he trusted, had made it a means of his salvation." A minister present remarked, that if any one had reason to be *more devoted* to the cause than another, it was one "*who was born there*."—(*Sabbath School Visitant*.)

THE TEACHER REPROVED.

On a very warm Sunday afternoon, in August, a boy, in one of the Sunday Schools, fell asleep during public worship. According to the rules of the school, this subjected him to the forfeiture of a *ticket*; which, at the close of the service, the teacher very punctually demanded. The boy having given up his hard-earned reward of former good behaviour, was allowed to go home. As he was passing out of the church, his teacher experienced a sharp reproof, by overhearing the sleepy lad remark to a

school fellow—"I wonder my teacher took away my ticket for being asleep, when he *sleepd himself* all sermon time."—(*American Sunday School Magazine.*)

We extract the following old and interesting anecdote from an English paper, and present it to our readers as the most minute and apparently authentic account of one of the most excellent and amiable kingly examples ever offered to the world.

A ROYAL EXAMPLE.

Mr. Brisket was a great favourite with his late majesty, George III., and among other anecdotes he relates of him the following: "I had a boy in my employ in the capacity of a shepherd. On a summer's day, while he was seated on a bank by the road side, watching the flock with his book in his hand, the king walked that way unattended, as was usual at that period; his majesty marched up to the youth, saying, 'what, what book is that?' the lad replied, 'a spelling book'—'aye!' said his majesty; Dyche—Dyche, is it?—a good author—can you spell my lad? come, let us try words of two syllables.' Then taking the book, the king gave out several words that were properly and correctly spelt by the boy. His majesty then asked if he could read—and if he *read the bible*; 'my mother is too poor to send me to school,' replied the lad, 'and we have only a piece of a bible, and that so much worn I can't well read it.'—'That's a pity—a pity,' said the king, who then took down in his tables the name and residence of the lad's mother, and walked on. On his majesty's return to the castle, he called for the gentleman who then acted as his private and confidential secretary, and said,—'There is a great want of education among the poor people in our neighbourhood, and this ought not to be. Deliver this packet according to direction, and the woman must be expressly told it is a gift from me, as a reward for her perseverance in teaching her son to read. Her circumstances must be inquired into, and her children sent to school.' The monarch then put a five pound note in a common printed bible, and wrote with his own hand on the title page—'The gift of George R. to Hannah

Potts,' and delivered it to the gentleman, with these words, 'hand this to the poor woman, for it is my wish that every subject in these realms should be able to read the bible.' Since his majesty's decease, this poor woman has been offered various sums for this precious volume, which she constantly refuses to sell, and often declares she will never part with it while she lives, and that she hopes to die with it under her pillow."

"THE SOLITARY PLACE MADE GLAD."

In a former number, a very interesting anecdote, designated as above, was admitted to our pages, and we regret to find that it was not circumstantially correct. The writer of that article dictated it from memory some time after having heard it. The place of the occurrence was not known at the time of communicating it. The knowledge of the fact (since learnt) that it was near the flourishing little town of Fredericksburgh, Virginia, would have enabled the writer to have given it a more just colouring. We cheerfully hasten to correct that statement, by briefly adding that the moral improvement there produced by the influence of Sunday Schools, though happy in its effects, was not from such *destitute circumstances* as there stated; neither was it "*alone and unaided*," that an individual advanced a work of benevolence and piety, the circumstances have been imperfectly remembered, which has led to the misstatement. We hope in a future number to give a more correct account of those interesting facts. It is well here to state that we are of opinion, (and endeavour to practice accordingly,) that no Sunday School anecdotes should be given unless *precisely facts*, and without the *least additional* colouring. Those we select for our pages are always accredited to the publications whence they are taken; and we are careful to admit only such, as according to our experience, have an air of probability. We hope that all that have heretofore appeared are materially correct. As to those we have given ourselves, having *personal and confidential* knowledge of their correctness, we vouch for their authenticity, with the exception only of the one in question—"The solitary place made glad."

IMPROVEMENTS IN SUNDAY SCHOOLS.

A Plan of Annual Rewards.

"The Superintendent shall keep a continual record of the conduct of the children, and at the close of the year shall insert the names of the most deserving, in a book to be entitled the 'WHITE BOOK,'* which shall be opened the first sabbath after the anniversary celebration, the record read, and the rewards publicly distributed."—(*Extract from the By Laws of S. School No. 23, New-York Union.*)

NOTE.—The public distribution of rewards to children, is a matter of difficult management. Deserved praise is a desirable means to stimulate even the virtuous heart to emulate nobler and purer deeds. But being injudiciously and too liberally bestowed, produces an effect in the cultivation of the mind similar to enriching the soil, and forcing a rapid and beautiful vegetation to be followed only by disappointment, as the expanded growth of the plant has wasted its vigour, and the fruit, if any, is either imperfect or useless, or the soil springing up with innumerable noxious weeds, they steal its nourishment, and choke it in its early growth. This also is the effect of praise even on the most deserving if incautiously given; and such the consequences of public rewards when injudiciously or too liberally bestowed. Their effects too often become highly injurious even to the humblest and most ingenuous minds, while with those of a proud and envious disposition they excite a spirit of jealousy, covetousness and arrogance. But we have long considered that this defect in the public distribution of rewards lay in the injudicious application of the principle, exciting the young mind to emulate its fellows as competitors, rather than stimulating it to the ardent pursuit of virtue, by an imitation of their worthy examples. In the practice of the plan above alluded to, a nice observance has been made of this principle, and the rewards at that time bestowed are exhibited rather as the enjoyment of virtuous attainments, than a distinction of character, or the reward of the pre-eminence of virtue. Every effort is made to control the injurious influence of praise in young and ambitious minds, by endeavours to convince them that the rewards are not so much rendered to their high claims, as they are the

* This book has a white cover with the following inscription, "the reward of merit,"—"a praise to them that do well." 1 Peter 2—14

spontaneous expressions of a love and reverence for virtue, and a memorial of its worth. The distributions are carried no farther than the day of rewards, and the gift no longer dwelt upon than at the moment of bestowing it. The meritorious are pointed out to their teachers and school fellows as objects of affection and reverence, rather than marks of emulation and rivalry, well knowing that to excite an affectionate regard in the youthful bosom for the amiable and virtuous, will the soonest lead them to an imitation of their worth ; thus naturally leading to the desired effect, rather than to be dictated to it by any previous admonitions. Experience and observation of its good effects, have made us decidedly favourable to this beautiful plan of public rewards, which is both economical and judicious, as it lessens the expense and number of rewards, while it continues the stimulus to their attainment, and if public rewards are indeed of a doubtful character, and yet so sanctioned by custom, that altogether to withdraw them would be injurious ; then this plan is judicious, for it lessens the evil. Our present limits will allow of no farther observation on this important subject ; it shall claim our attention in a future number.

REVIEW AND NOTICE OF SUNDAY SCHOOL PUBLICATIONS.

"The Rose," a Fairy Tale, by Mrs. Sherwood, author of "Little Henry and his Bearer." Boston, S. T. Armstrong. J. P. Haven, New-York.

Is this by the author of Little Henry and his Bearer?—We regret indeed that it should be ; and the more so that it should be thus noticed on the title page ; feeling assured of its proving a ready passport for its extensive circulation among Sunday scholars : a passport not at all needed to render it a welcome reward to juvenile hands, while it bears the enticing title of "*The Rose*," under the tempting character of "*A Fairy Tale*." The well designed and pleasantly written stories for young minds, by Mrs. Sherwood, whom we would emphatically call the *children's friend*, have hitherto been of that judicious cast of character, and withal so sprightly ; and written with such tenderness and simplicity, as to have won the reliance of the guardians of the rising race, who seek for, and receive with eagerness any productions of her pen ; and "*by the author of Little Henry and his*

Bearer," is a proclamation from which they are always led to anticipate both pleasure and instruction in the perusal of them. But we have laid down the few pages of "The Rose," (and glad that they were few,) both with surprise and disappointment, having at first supposed the title, "Fairy Tale," had been chosen as a specious and innocent lure to attract the attention of our young readers. Mrs. Sherwood, who must be very conversant with children, should be aware that *allegory* is very engaging to the juvenile mind; and as instructive as engaging—conveying every sentiment with peculiar force to their understandings. But it should also be remembered that the tendency of an allegory is injurious when it is made to assume the garb of truth. The simple and beautiful scriptural visions of Bunyan, we have always observed, are the most enticing of any productions that fall into the hands of children; and are reperused by them with an untiring pleasure. But they are well understood by them as being only a narrative of dreams. Not so "The Rose," Mrs. Sherwood's "Fairy Tale;" it opens with relating that a young gay girl, not being able to compose her mind in sleep, "with spirits light and airy," actually takes a midnight ramble by moonlight to an adjacent wood, observes a *fairy ring*, and is spectator to their visible meeting at the court of their queen Gloriana—each putting in their claim for the prize of an amaranthine rose. The humble and retiring Miranda is closely catechised by her queen; and though refusing all claims of merit adorned with the rose, the reward of industry, and faithful exertions to instruct her children. The moral conveyed is the worth of virtuous humility and industry, and the esteem to be attached to careful instructors; but the medium, through which these sentiments are conveyed, is very objectionable; as it is much to be feared that such fairy tales may distract the minds of our piously instructed youth in regard to that ruling Providence of whom they are taught that his hand is over all his works, "and so clothes the lilies that toil not neither do they spin;" "and feeds the young ravens when they cry;" "and who is about their path and about their bed, and spies out all their ways."

We earnestly desire that the press may be so guarded as to be a source of pure productions for young readers, to virtuously

form their minds and direct their taste; and shall not withhold our endeavours to aid in rendering it so. We therefore remark to Sunday School teachers, that the "*The Rose*" is an improper book to be read by their scholars.

INTELLIGENCE.

SOCIETY FOR THE SUPPRESSION OF CRUELTY TO ANIMALS.

It is with great delight we have observed a notice of the establishment of such a society in some part of England, and regret that not possessing the paper containing the account, we cannot give the precise particulars, but we trust the hint may be useful to urge some of our active and benevolent S. S. Teachers to a similar attempt, as it seems to be peculiarly their province, and we would suggest as a useful measure, the encouraging of such a society among the elder boys of Sunday Schools. It is well known that our municipal ordinances have penalties for some specified atrocities of the kind, but they are seldom enforced, for want of *informers*. Could some plan be concerted to effect so excellent a purpose, how grateful would it prove to humanity, and by removing such vicious examples, (that so greatly abound,) how would it dispose the youthful heart to a more amiable frame for the reception of precepts of religion, as well as lessons of virtue. Let it not be forgotten that this feature of mercy is according to the divine oracles characteristic of the righteous, and of the Father of mercies. The Psalmist says, "Thou Lord art good and gracious, and art merciful to both man and beast;" and the wise preacher records, "That a righteous man is merciful to his beast; but the *tender mercies of the wicked are cruel*." That so gracious a purpose as the one we have suggested may be effected with facility, and be productive of much good, is confirmed by the following facts:

"It is customary in Huntingdonshire, (Eng.) sometimes to practice the following very cruel sport, called 'Cock running.' The wings of a fowl are clipped, and it is then set at liberty, while a number of persons, with their hands tied behind them, having entered as runners, at so much a head, chase, and endeavour to catch it with their mouths, the successful one being entitled to the bird. An attempt was made to have one of these runnings on Shrove Tuesday, 1822; but a sufficient number of runners did not offer: this was attributed to a general distribution of the following beautiful lines from the poet Cowper:

"A man of kindness to his beast is kind;
But brutal actions show a brutal mind.
Remember He who made thee, made the brute,
Who gave thee speech and reason, formed him mutes;
He can't complain, but God's all seeing eye
Beholds thy cruelty. He hears his cry.
He was designed thy servant—not thy drudge,
Know then, that this Creator is thy JUDGE!"

AMERICAN SUNDAY SCHOOL UNION.

In a late number of the Sunday School Magazine, it is stated that the *National Union* (we delight to call it so,) has recognized thirteen

auxiliaries since the 1st of June. In the detailed enumeration of them, we are gratified to notice four *Union Societies*. How pleasing to observe such a Christian spirit in our Christian efforts to advance the cause of the Redeemer, and establish his kingdom on earth! *United efforts of Christians in behalf of the gospel, are an evidence of the true spirit of that hallowed petition, "Thy kingdom come, thy will be done on earth as it is in heaven."* We have already expressed our fullest approbation of the American Sunday School Union, and our earnest desire that it may be enriched by the continued accession of Sunday School Societies, till it shall embrace, in "the bonds of peace," every Sunday School established over our vast continent, and become the parent of an innumerable seed, that shall rise up to bless the founders of that wisely and excellently planned institution; and may the friends of Sunday Schools, now "rejoicing in hope," in a few years behold abundant evidence that this is a "vine of the planting of the right hand of the Lord," "which shall not be plucked up," and by which "our Father in heaven shall be glorified, in that it beareth much fruit." Like the wisdom and patriotism that planned the union of our western waters, may it bring every pure and sparkling stream of life-giving instruction into one boundless ocean of love, whence the Sun of righteousness shall exhale its fertilizing vapours, and causing the dew of heaven to descend. "*Our streets shall run down with righteousness,*" and the barren place become fruitful, till the rejoicing of God's people shall be like "the noise of many waters" for "a new song" which he shall put into the mouths of the rising generation, even salvation to our God.

Resolve of "the General Association of Sunday School Teachers of New-York," on the subject of a State Union.

At a late meeting of this Association, the question of the expediency of a union of all the Sunday School Societies in this state was briefly discussed, and at the close of the debate the following resolution was unanimously adopted.

"Resolved—That we consider a union of the Sunday School Societies of this state with the Sunday School Union Society of New-York, not only expedient, but calculated greatly to promote the cause of Sunday Schools."

We trust that this expression of good sentiment by the Association of Sunday School Teachers, may be followed by their active exertions to obtain so desirable an end,

CELEBRATION OF THE SUNDAY SCHOOL UNION, ROCHESTER, N. Y.

At the last quarterly exhibition of these schools, which took place in the Presbyterian Church, on a Sabbath evening, 325 scholars were presented to the public. This was an interesting scene, as they arrived in regular procession, and arranged themselves with a degree of order and silence highly creditable to all concerned. The general superintendent stated the present condition of the schools. The most remarkable instances of proficiency were noticed by rewards of books, and the congratulations of the minister and spectators present. The benignant smile of parental affection, the generous glow of youthful emulation, or the placid look of benevolent exertion, surveying the fruits of its disinterested labours was depicted in every face. The whole effect was highly calculated to enforce the importance of these institutions, to reward those who have already laboured, and to encourage others to engage in their labours of love.

The total number of scholars in these schools is 453; and the expense of maintaining them for one quarter is twenty-five dollars.